

## What Did Christ Look Like?

By Bernard Leeming

There is no reliable historical evidence about the physical appearance of Christ: not only no evidence about His face, but not even any direct evidence whether His physical appearance was gracious and noble, or the contrary.

In 1564 Michael Medina, caused a flutter in theological dovecotes by saying roundly that Christ was the handsomest of mortals, and regarding some of the reasons alleged in support of that idea.

In the middle of the seventeenth century, however, three respectable theologians seemed very content to deny that Christ was "pulchre" or comely, in appearance. They had been greatly impressed by what was said by the Fathers and ancient writers like Tertullian, and to have been very concerned to dissociate Christ from anything approaching an effeminate beauty, or merely worldly attractiveness, or the physique of a Greek athlete. They suggest that Christ was not possessing in appearance, and that this was meant to teach us to value merely physical graces and attributes only to spiritual.

It must be confessed that the divinity of Christ, His miracles, His teaching, His moral character, and His redemptive work overshadow all else in the Gospels. Nevertheless, some deductions about His physical being have been made. The text of St. Luke: "Jesus advanced in wisdom and in grace with God and men," has been taken to suggest that He was not only also physically; but the weight of evidence, from the Fathers onwards, is against this interpretation, since it takes both the wisdom and the grace as meaning interior gifts outwardly manifested. Nevertheless, the Scriptures indicate that Christ was accessible to men, and there seems no reason to restrict this acceptability

merely to qualities of knowledge, good conduct and holiness.

Another text invoked is John 1:14: "And the Word was made flesh, and dwelt among us, and we saw His glory. . . ." This glory, it is argued, applies to the Word as made flesh, and hence to Christ the man; whence it may be concluded that as man He was glorious, or at least comely, in visible aspect. Now, in strict exegesis, the use of the word "glory" does not appear to justify this meaning; rather, it is used as indicating some special manifestation of the eternal brightness breaking through the normal condition of things.

### Attractive to children

But, on the Gospel evidence, it is clear that Christ attracted children, that many conceived a deep human affection for Him, that He talked at length to crowds without wearying them: things which suggest a certain attractiveness, even on the human level. Against this, Vavasour urges that the main interest was His miracles, His teaching, and His moral character; that at Nazareth they thought of Him merely as "the carpenter," and said, "Is not this the son of Joseph?", which seems to indicate that there had been nothing particularly remarkable about Him.

### Robust Health

One thing appears a legitimate deduction from the Gospels, and this is that He must have had fairly robust health. He walked considerable distances, and was sometimes weary from the journey; He endured at least one long fast, and meals during His missionary journeys appear to have been somewhat irregular. The Apostles were once so hungry that they plucked the ears of corn to eat; on another occasion we are told that "there were many coming and going and they had scarcely time to eat."

It would appear, also, that not seldom Christ and the Apostles slept out of doors; this is suggested by the Son of Man having nowhere to lay His head, and by the remark of St. Luke that "at night He abode in the mount that is called Olivet." Such a life, even though the climate of Palestine is not as severe as that of more northern countries, indicates a fairly strong, if not rugged state of health. The winters can be cold in Palestine; and the change of temperature between Jericho and Jerusalem is considerable. During Christ's trial, Peter was warming himself, a clear indication that the climate had its difficulties.

The purely Scripture evidence, then, seems to leave the question of Christ's physical appearance rather widely open, in the sense that Christ does not appear to have been conspicuous, physically, in any way that caused remark.

### Principles involved

There are, however, some theological principles involved, given by St. Thomas Aquinas. Faith teaches that God was truly made man; and was, in His manhood, "in all things like unto us, sin excepted." It follows from this that in becoming man, God took to Himself all the deficiencies which are the common lot of men, such as hunger, thirst, liability to fatigue, to pain, physical and mental, and, obviously, liability to death. But the assumption of a real human nature does not demand the incidence of any particular deficiency, such as epilepsy, club-foot, hair-lip, squint, or bodily defect of a similar kind. The cause of this latter type of defect is not human nature as such, but some flaw derived from birth, or from personal accident or intemperance; in the case of Christ, since His conception and birth were from the Holy Ghost, there could be no flaw there; and since a special Wisdom governed His life both interiorly and exteriorly, there could be no personal intemperance or accident.

It would be difficult, perhaps, to  
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# News and Notes

## WELLS OF SALVATION

The first issue of the daily devotion-al booklet, Wells of Salvation, for 1954 has now appeared. It consists of daily devotions for the months of January and February. Each devotion was written by a different pastor of our synod, the United Evangelical Lutheran Church. This arrangement will be followed, as far as possible, throughout the year. Each pastor of the synod is being asked to write some time during the year. The name of the writer occurs at the bottom of each page. In each devotion, a verse of Scripture is dealt with in a simple, practical, and evangelical manner, and is followed by a brief prayer. Appropriate prayers for each day of the week are also included in the pages at the end of the booklet. The booklet is well suited for distribution in congregations. The price is .05c per copy when purchased in quantities of 100, and slightly higher for individual copies. It is published by the Lutheran Publishing House, Blair, Nebr. The editor is Pastor Anker M. Jensen.

The cover is attractively printed with red ink on green paper, and an appropriate picture appears on the cover of each issue.

**Camp Douglas, Wis.** We had a very fine Christmas at St. Peter's Church, Shennington, Wis. This is our first Christmas with Pastor George Demant and family. We had a splendid Christmas concert Dec. 20, to raise money for the choir robes.

**The Hoffman Heights' Church at Aurora, Colo.,** was dedicated January 10, according to a note from Pastor Irving N. Tange.

**Mrs. Mary (Kirkegaard) Lund of Denver, Colo.** passed away Dec. 20, 1953. She was much interested in her church, especially foreign missions. She was 77 years of age and she is survived by her husband, Edwin, and three of her children.

**Fred V. Jensen** has accepted a call to become pastor at New Denmark, N. B., Canada. He is a son of the editor of The Ansgar Lutheran. He graduated from Dana College in 1950. In

1953 he completed his theological course at Luther Seminary, St. Paul. He is at present doing post graduate work at Princeton, N. J. He will apply for ordination in the U.E.L.C., and he expects to take over his charge in August.

**San Francisco, Calif.** The Martin Luther Film has recently concluded a 7 weeks run in our city. San Francisco being what it is, we did not expect that the picture would be shown at any of the bigger theatres in the city; nor did we expect any of the big newspapers to come out with any high or unreserved praise concerning it. The picture was shown at a very small theatre, yet in a good location, and the newspapers used rather reserved and guarded expressions and were largely referring to reviews of the picture in newspapers from other cities. While the exact number of thousands of people who had seen the picture was not available at the box-office, we know that the picture was very well attended during all the seven weeks run, and there is no doubt that it has been of great spiritual value for our city.

The Morrison Planetarium, located in the Golden Gate Park, has, during December, given a lecture and picture about the Christmas Star of Bethlehem. The picture of the stars and the explanation is very interesting and yet on the whole the result seems to be rather negative. Science does not offer any positive or satisfactory explanation of the Christmas Star.

Two weeks before Christmas Niels Andersen passed away as a result of a stroke. Niels Andersen came to the U.S. from Fanø, Denmark, and was for many years a faithful and active member of Ansgar Church. He is survived by two sons, Anker and Chester. Anker and his wife are very active in the Sunday school and other functions of the church; Chester is at present located in Afghanistan in the service of the government.

Our Sunday school and Choir held a combined Christmas program in the afternoon of Sunday, December 20th,

and on Christmas Day the church was filled to near capacity at both Danish and the English service.

**Christian Day School Teachers** the 1954-55 term are now being interviewed for schools in California and Arizona. Twenty-one schools are now in operation in Southern California and Phoenix, Arizona. Nine schools are of the ALC, nine of the ELC, one from UELC, one from ULCA, and one from Augustana.

Pastor A. C. Rueter, 1009 North Market Street, Inglewood 3, California, newly elected chairman of the Administrative Council, is the placement officer of the California and Arizona School System. Applicants should contact Pastor Rueter for further information.

## A THANK-YOU

Finding it impossible to thank each of you individually we wish to use this way of expressing our appreciation to all those who have expressed sympathy with us at the death of Mrs. C. Mengers, by cards, letters, memorials, gifts, Christmas greetings, and in other ways. We sincerely thank you all—C. Mengers, Agatha Hansen, Etel Mengers.

**Falmouth, Maine.** In a letter from Falmouth we hear about a most active Christmas season. It started December with musical numbers, recitations, picture of the Christmas story, and refreshments. The 20th, the Sunday school gave their well received program. Dec. 27th, a cantata, "Chimes of the Holy Night" was given at a candle light service. New Year's eve started with a fellowship program 8:30. A motion picture, The Guiding Star, was shown before the refreshments. Before midnight all went to church to celebrate the Lord's Supper. Rev. J. P. M. Magnussen is pastor of the church.

**Dr. and Mrs. Hajimi Inadomi,** who have visited a number of our churches on their trip from New York to the West Coast, inform us that they will be in Japan January 14, from Los Angeles, Calif., on the steamer, President Wilson.

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at Post Office at Blair, Nebr., under Act of March 3, 1879.  
Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.  
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# Editorials and Comments

## *The Temporal and the Spiritual*

was gratifying to see the last issue of *My Church* devoted to Christian stewardship. It had a number of worthwhile articles by laymen of the synod.

It is of course necessary that this subject is given a great deal of attention. We need a constant flow of gifts to maintain the local congregational programs and the work of the synod. The synodical and district stewardship committees are no doubt helping to focus the attention on these needs, and also to create willingness to supply needed funds for the church.

In this editorial we shall try to touch on the problem of stewardship from a different angle. We are trying to enlarge our whole view of stewardship, and we are trying to show what it at least ought to be.

Most people today look at stewardship in the church as giving a certain sum so that a certain need can be met. They look at the synodical quota from that point of view too. Is that the main problem? We believe it is much more than that. The big problem is to learn that the whole life, and not just the work that I do from morning till night, and my attitude to my family and to my fellow men (my neighbor) should be a service to God.

We often hear the word secularism used. European theologians use it more than we do. By secularism is meant that the main emphasis in life is on the temporal things. Yes, even spiritual matters are interpreted from a temporal point of view. There has been too great a separation between the temporal and the religious aspects of life.

We may live in our own sphere with our religion and not relate it to our life and conduct at all. We have our church and our religion, and then the world can take care of itself. Sometimes we hear that we need good business methods in order to raise the budget locally and synodically. Of course, we need plans and methods in everything in life, if we are to succeed at all. We must use some sanctified common sense. But the fact is that most church members do not know the real thing in this matter of Christian living. They may pay their dues, go to church, be active in the church to some extent, but they miss the joy of really living God in every day life. For they live their life in the church and in their daily vocation in just about the same way as the people who have no church attachment at all.

Christian faith is just a compartment in their lives, unrelated to all the other compartments in their lives. It is like a five and ten cent store. Here you buy shoe polish, and when you go to another end of the store to another compartment to buy tooth brushes. The two compartments are unrelated at all. Christian faith is not a compartment for itself, but it is something that is found or should be found in every compartment.

Because we live so much on a temporal basis, we often use temporal or secular methods to influence the lives of people in the church. This is natural when we do not put everything in life into the service of God. We make a sharp separation between the kingdom of God and the world. Some fifty years ago they often spoke of the need for a difference between the Christian and the worldly man. The worldly man should have nothing to do with unbelief. This is of course true in the right sense. But we must not forget that the worldly man should make an impact on unbelief, and how and what is this to be done?

One other night we watched our young people put on a

play, *The Dust of the Road*. We see a church family. The husband, Peter Steel, is even a member of the church council of the local church. It is Christmas evening, and Mrs. Steel is at home sitting at a table reading the Bible, while her husband is attending a council meeting at the church. To read the Bible and to attend to some last minute affairs at the church was certainly right and proper for church members. But Mrs. Steel also knew that her husband was greedy and not honest in some business affairs. A beggar comes to the house that holy evening, but she chases him out. Her old uncle warns her that the reading of the Bible will not do her any good, unless she and her husband live honestly. A tramp comes in who tells her about her hardness of heart and reminds her of the dishonesty. Then her husband comes home as the tramp leaves. He tells her he had been to a church council meeting. He tells her not to say anything about his business and orders her to bed. He had dishonestly kept \$3,000.00 from a friend's son. The friend had died, and he had not asked for a receipt. He trusted his friend.

This Peter Steel is an illustration of what we mean. He might have given \$500.00 to the church, but as far as his heart was concerned, it was as worldly and hard as any unscrupulous worldly business man. The temporal things, in spite of his church, were the important things to him. The play does end with the change of heart of both of them.

When the whole of life is brought into relationship to God, we shall not need to tell people how much to give. If the whole life is God's life, it does not become a matter of giving \$10.00-\$25.00-\$50.00-\$100.00 a year to the church. Then it is not a matter of meeting a certain quota or budget. We may go ten times above the quota, or we may not reach it. That is not the question at all. But we know that then no church board would need to have any worries about their problems.

We admit that we are writing about a problem that is not generally understood. This simply proves that we are temporal minded even in our Christian view of life. It also proves the need of writing about it. It touches on the whole teaching and preaching program of the church.

If we can so preach that we give our farmers, our business men, our laborers, our white collared men, our professional men, all Christian people, the view that they are serving God in their vocation, and that they in their vocation must serve God, then we are getting somewhere.

This preaching and teaching must be backed up by personal conversation and discussion. All the officers of the church should be able to explain this, and they should by their lives testify to it.

It is most important that our Bible study is related much more to actual life than is generally the case. Too much Bible study is just imparting information and explaining the text. This is well and good, but it is of very little value unless this information produces inspiration and sanctification as it is related to the very life we live from day to day.

We have been thinking aloud in this editorial about something with which we are very much concerned. But it all amounts to this that Christian Stewardship is the whole of life. My individual and family life, my community life, my church life, my daily vocation first and last, must be my service to God. This very temporal life must be interpreted from a Christian point of view, and not from a temporal and secular point of view.



"And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'" Matthew 25:8

## Too Little: Too Late

By Chaplain Gilbert A. Jensen

A crisis exposes a man, uncovering his resources and limitations.

Back in the days when you went to school, you may have been concerned only about "getting by." So you loafed along until the day before the examination, and then you crammed on the last night to master enough facts to get a passing grade. And you passed. For a time you thought you were "smart." You had made it with a minimum effort. But later on you discovered that you had only cheated yourself, for life has a way of catching up with us. You had passed the hurdle of the exam, but other challenges confronted you which washed you out with your inadequate reserves. Doors opened to others, but were closed to you.

Men and units in the military organizations too are measured in crisis. Sometimes they have trained only with an eye to pass inspection by "the big brass." They do. They receive a "well done" and compliment themselves on their "fine showing." Then suddenly, the hell of war is upon them with its heavy demands and unlooked-for terrors, and the prim exterior is shattered and the men demoralized.

A lad goes off to join the service. He comes out of a quiet village with its well established patterns of conduct supporting him in the good and restraining him from doing wrong. But when his "hot house" faith meets cold indifference or even hostility from his buddies in the crowded barracks, the little plant may wither away. Perhaps the challenge throws him back on his resources, and they prove adequate. Or again, he may pass through a "fox hole" religious experience in which he frantically seeks for the power which he has heard God gives through His Word. Feverishly he digs into his bag and brings out the Book that his parents sent along, but this last minute effort is no more successful than that of the five foolish virgins.

It is true that at boot camp the chaplains give men a series of character guidance lectures. But it must surely be understood that character is not developed in ten easy lessons. One may hope that the lessons served the young men in making their adjustment from the home to the fraternity of servicemen, but it is too optimistic a point of view to suppose that these lectures can effectively combat the 17-21 years of training and experience which sometimes runs counter to much that the chaplains seek to convey.

This crisis, as others, may appear to "ruin" character, while, in fact, it only exposes the inadequacy of character behind the thin veneer of goodness.

There are crises which expose the immaturity and in-

adequacy of young lovers. We meet them now and again. They have listened to the sentimental song "We're Not Too Young," believed it and were married pledging "undying love." At the time, they meant it. In the simple setting of home, sustained by the encouragement of old friends and the association with relatives, this fragile love might have lived and grown sturdy. But the crisis came in months and months of separation, loneliness, and misunderstanding. In the lonely wait, when tokens of affection in letters, pictures, and gifts became the substitute for the presence of the beloved, the glow of the young love disappeared and sometimes—too often—the chill winds of this crisis snuffed it out. Had these two lovers been daily renewing the supply in the presence of Him who is Everlasting Love, this tragedy would not have occurred. Instead, this tender love would have developed into strong devotion that "endures all things."

In the final crisis (judgment) each man shall stand before his Lord, who knows the innermost secrets of men's hearts, and then it will be known whether he has adequate reserves. Then the foolish will run about in frantic, last-minute search, calling on the wise to share their oil, but in vain. It is not transferable. Your mother's faith cannot sustain you. In the crisis each man is dependent upon the resources which he himself possesses.

Sometimes men argue in the less tense and critical areas that the good life is not dependent upon a vigorous religious faith to sustain it. But out here where crises are common, I have heard no one arise to contend for this point of view. Here it is understood that the pious are the morally upright, even as Kinsey inadvertently proves in his latest book. It is the pious who do not live by impulse alone but by the will of God, seeking to do His will rather than turn life into a hedonist's debauch.

A man with his life rooted in God has a never failing reserve. Cut off from the supply a tree may appear alive for a little while, until the stored up food is consumed. But the crises, calling for rich sources of supply, expose the tree that's really "alive."

"Blessed is the man . . . whose delight is in the law of the Lord. He shall be like a tree planted by the streams of living water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatever he doeth shall prosper."

In the judgment (crisis) he shall stand.

(Opinions expressed in this article are those of the writer and are not to be construed as official or reflecting the views of the Navy Department or the naval service at large.)



## CHURCH NEWS FROM HERE AND THERE

### Bishop Helander Guilty, Recommends His Dismissal

Uppsala, Sweden—Lutheran Bishop Erik Helander of Strangnas was found guilty of slander by the four judges who presided at his six-weeks' trial here.

In a unanimous verdict, the court recommended the prelate's dismissal from his episcopal post but did not impose a fine or prison sentence, both of which were in its powers.

At his Strangnas residence when the news was phoned to him there, Bishop Helander said he would appeal the verdict to a higher court.

Archbishop Yngve Brilioth of Uppsala, Primate of the Swedish State Lutheran Church, declined any comment on the case "until it is completely cleared."

The slander of which Bishop Helander was found guilty was contained in a series of anonymous letters circulated among all pastors of the Strangnas diocese during last year's election of a new bishop. The letters attacked the character of candidates other than Helander, who was then professor of theology at the University of Uppsala. He was appointed to the Strangnas see on Dec. 22, 1952.

In a 100-page decision summarizing the trial, the judges said they found it fully proven that Bishop Helander himself compiled and wrote the letters, attended to their distribution and therefore, responsible for whatever they contained.

The court said that the office of bishop "involves, among other things, a respect towards junior clergymen and a proper must set an example to others in his diocese."

On this respect," it said, "the court finds that Bishop Helander has revealed a conduct and character incompatible with the proper fulfillment of the office with which he has been invested. This office demands qualities of a high moral nature, he has shown that he is obviously not fitted to hold it."

### World Jubilee Year

60 nations around the world next year will be asked to sign their names to a World Good Will Book, a project expected to become one of the most important mass statements of faith in history. The collection of signatures from contributors to a fund that will supply Bibles to people who need and

want them, is part of the 1954 observance of the 150th Jubilee Anniversary of the United Bible Societies. On uniform pages, 22 by 26 inches, the signatures will be sent to the U.S. for binding, and the completed book will be displayed in principal cities all over the world.

Since 1804 when the British and Foreign Bible Society was founded, 24 national Bible societies have distributed more than 1,200,000,000 Scriptures in some 900 languages and dialects around the globe. During 1954, the societies expect to distribute 25,000,000 Scriptures—13,000,000 from the American Bible Society—to areas that include Formosa, the Middle East, Latin America and the U.S.

### New Suburbs, New Churches

Much of the warmth and friendliness of the new suburban communities mushrooming everywhere in recent years is centered in their new and lively churches, a national magazine reports this month.

To young families in new suburbs like Levittown, L. I., Park Forest, Ill., and others, the church is the "most important" organization—an active center of community life. They give a major share of time, hard work and money to their churches, too, the report notes. One minister says his congregation is paying off the church mortgage twice as fast as the usual rate in their denomination, and they have already bought a parsonage and are paying his salary—an expense originally carried by the denominational home mission board.

Many of these young families said they "never knew what a church was for" until they moved into the new suburbs—but now only 10 per cent of them are not affiliated with a church. Their churches provide not only spiritual security, but also an active social program and guidance in many daily problems. In communities where almost all the residents are young couples with children, the ministers find that family counselling is the most important part of their job next to spiritual leadership. The ministers themselves are generally young, active in community affairs, and well-liked by everyone.

### Christian Education Quadrennial

With a record total of 30,000,000 U.S. children and young people enrolled in church schools, plans are under way now for a convention expected to bring 10,000 church school workers and officials together in Cleveland, O., July 27-31, 1955.

Church school superintendents, teachers, lay workers, officers and members of church boards of education from 40 U.S. and Canadian denominations will meet in Cleveland in 1955 for the 23rd International Quadrennial Convention on Religious Education. The gathering represents the oldest tradition of interdenominational cooperation in North America, dating back to 1832 when the first national Sunday school convention was held in New York City. The most recent conventions, with delegates numbering in the thousands, were in Des Moines, Iowa, 1947, and Toronto, 1950.

### New Commissions Organized By Canadian Lutheran Council

Winnipeg, Manitoba—Commissions on Student Service, Canadian Missions and Welfare were organized at the first annual meeting of the Canadian Lutheran Council at its headquarters here in December.

The commissions were organized after findings from study surveys were presented by the Rev. W. A. Mehlenbacher, executive secretary of the Council.

A report from the Commission on War Services, given by Dr. Karl Holfeld of Regina, indicated a complete unanimity among Lutheran Churches in planning together to serve members in the Canadian Armed Forces.

Discussed at the session was a proposed Canadian gathering of representative Lutheran leaders from the U.S. and Canada in 1954.

Plans for correlating the personnel of the Canadian National Committee for the Lutheran World Federation with the personnel of the Council also received consideration.

Dr. Mars A. Dale of Saskatoon, president of the Canada District of the Evangelical Lutheran Church, was re-elected as president of the Council. Other officers named were Dr. Karl Holfeld of Regina, vice president; the Rev. G. Uno Lundmark of Winnipeg,



secretary; and Mr. Henry Gauer of Winnipeg, treasurer.

Named to the executive committee were the Rev. A. G. Jacobi of Kitchener, Ont., the Rev. A. Morck of Olds, Alberta, and the Rev. Palmer Ringdal of Simpson, Sask.

### One-third of Finland's Theology Students Are Women

Helsinki, Finland — An increasing shortage of pastors in Finland's Lutheran Church is paralleled by an increasing desire among women to study theology, according to the Church's information service.

It is reported that almost a hundred of the country's Lutheran parishes are vacant or served by temporary pastors while one-third of the students at the two theological faculties are women, who are studying to become religion teachers in public schools.

Of the 1,487 pastors presently serving in the Church of Finland, less than a thousand are in local parishes. The rest, according to the report, work for church organizations, schools or as army chaplains.

The 14 Finnish Army Chaplains, it pointed out, do a particularly important work due to a strong religious revival which began during the last war among the military, especially to commissioned and non-commissioned officers.

### Blast from Buffalo

Dr. Paul S. Heath, prominent Presbyterian minister in Buffalo, joined the chorus of those denouncing Congressional investigators for charging that many American clergymen are Red-tinged.

Congressional committees accept the word of former Communists in condemning individuals "without trial or defense," said Dr. Heath. What is the meaning of this "broadside attack on the Protestant clergy?" he asked. "It is hard to avoid the conclusion that once you have discredited the clergy and submerged the church—which has a responsibility before God to be the conscience of the nation—you have done away with the major source of spiritual judgment upon any of our actions as political leaders or as a nation."

Attempts to discredit the American Protestant clergy have a "startling resemblance," said Dr. Heath, "to the Communist technique of wiping out the church."

### Texas Lutheran Accredited; May Merge with ELC College

Texas Lutheran College has been approved for membership in the Southern Association of Colleges and Secondary Schools. Membership means that the college is fully accredited by the association, one of six regional accrediting bodies in the United States.

T.L.C. administrators explained that membership in the Association means that work completed at the college will be recognized throughout the nation.

Representatives of Clifton Junior College (E.L.C.) and of Texas Lutheran College held an exploratory meeting on December 9 on the proposed merger of the two colleges.

Present for the meeting, held at T.L.C., were Dr. Orville Dahl of Minneapolis, Minn., executive secretary of the board of higher education of the E.L.C.; President O. G. Salvesson of Clifton College; Rev. W. T. Gigstad, chairman of the Clifton board and a member of the T.L.C. board of regents.

Negotiations on the merger were continued at a meeting to be held at Clifton on January 6.

Representatives of the Clifton College Corporation said that their action was taken as a result of declining enrollment and increasing costs. They added: "The growth of Texas Lutheran College, a four-year liberal arts college, provides an opportunity for all of the youth of the Lutheran church bodies in Texas to avail themselves of the high standards of work offered at the Seguin institution."

Dr. W. F. Kraushaar, president of T.L.C., said, "I regret that the closing of Clifton College is necessary, but Texas Lutheran College is happy and eager to enter into negotiations which will bring about a solution to the problems faced by our sister institution, and which will permit Christian education to move forward in the state of Texas."

Clifton College, founded in 1896, is owned by the E.L.C., one of the bodies cooperating in the administration of Texas Lutheran and represented on the faculty and the board of regents. Clifton students wishing to transfer to T.L.C. at the close of the current semester will receive \$200 grants-in-aid from their church.

### 'The More It Changes, the More It Is the Same'

Mr. Truman shrugged off current absorption in the hunt for subversives,

when talking to the press the other day, as something that runs in cycles. The former president no longer talked about red herrings. But he holds that there is no reason to get hot and bothered about the activities of congressional and state legislative committees that this is something the nation has been through before and presumably will go through again, but that presently the excitement will subside. Another period of calm may be expected. Perhaps Mr. Truman was thinking of what Louis F. Post called, in the title of his book on his experiences with Woodrow Wilson's assistant secretary of labor, *The Deportations Delirium*, Nineteen Twenty. The attorney general who led that crusade against workers were then called "bolsheviks" was Democrat, A. Mitchell Palmer. Or perhaps Mr. Truman was recalling parallels to the latest performance of Senator Joseph R. McCarthy. Speaking before the same Chicago luncheon at which heard Attorney General Brownell exhume the Harry Dexter White case, the Wisconsin senator picked Harvard as the next target for wrath. Harvard, he declared, is a "real privileged sanctuary" for communist-tinged professors who take refuge behind the Fifth Amendment. It is the only university whose president has refused to dismiss faculty members at the bidding of the McCarthy committee. "We hope," he promised, "to do something about that in the not distant future." When reporters asked him to expand on that promise, he revealed that no investigation of Harvard is contemplated, but that a more effective means will be found to bring President Pusey to heel by cutting tax exemptions for the university for those who contribute to its support. Legislation to this end, said McCarthy, is being prepared for introduction in Congress. So much for Senator McCarthy and Harvard. Now turn to page 36 of the newly published Secret Diary of Harold L. Ickes, undated of May 11, 1933: "President Robert Maynard Hutchins, of the University of Chicago, called me up at noon. He is very much concerned about the bill which passed the state senate of Illinois providing that if sedition is taught in any private institution, the property of that institution shall be placed on the tax rolls. . . . This bill went through the state senate on a whoop last Thursday and is now before the judiciary committee of the house." Mr. Ickes helped to kill that particular "fool bill" of 1933. But what is it the French say: "The more it changes, the more it is the same?"

—Christian Century



# Annual Survey of Religion Shows Fine Increase in Church Membership

By Dr. Winfred E. Garrison

cannot be helped if the annual survey of religion is to begin—as it has begun, year after year—with the assumption that church membership has increased faster than the population and is now at an “all-time high” whether viewed numerically or percentage-wise.

The monotony may be somewhat varied this time by noting that for the latest statistical year (figures for almost part representing the calendar year 1952) the churches as a whole had a much higher rate of growth than they have enjoyed for several decades. A net gain of 6,604,124 in the membership of all religious bodies in the United States, bringing the total to 92,277,129, shows an increase of nearly 4.1 per cent for the year as compared with 2.12 per cent for the previous year, which is not far from the average for many preceding years. This is a truly remarkable increase.

The index of the health of an institution that depends on voluntary support is the willingness and the generosity with which its members finance its activities. An incomplete compilation indicates that it has been a high year in this respect also. Forty-seven denominations, including about two thirds of all American Protestants, gave \$1,286,633,160 through church channels, or \$2.22 apiece, an increase of 6.1 per cent over last year's per capita rate.

## Sunday School Enrollment Increased

Those who have the impression that the Sunday school or church school is an outmoded institution may be surprised to learn that the enrollment in these schools increased 6.4 per cent, or even faster than the membership of the churches.

Emphasis on evangelism has been a recognizable feature in the activities of the churches, including those which do not practice the more conspicuous evangelistic methods that are associated with “revivalism.” What is the method, the obvious fact is that the churches which grow are those which make a definite and sustained effort to grow—and most of them do.

The Bible continues to be a best-seller. The American Bible Society distributed nearly a million complete Bibles and almost one and a half million New Testaments, or 11 million “portions.” The total sale of the new Revised Standard Version was over 2,500,000 before the end of 1953.

Local and state councils of churches have increased their activities, in the formation of new councils, and the number of their participating churches. As of 1953 there were 227 such councils with executive secretaries and 733 with voluntary leaders.

Local councils have coordinated the efforts of churchmen of many denominations in evangelism, adult and youth membership education, and many forms of community service and social welfare activities. State councils have worked to develop public opinion and moral sentiment in regard to legislation affecting public life.

The general and gradual movement away from discrimination on grounds of race in employment, schools, transportation, and places of public entertainment and assembly the churches have been somewhat advanced, but not radically so. If the resolutions of

church bodies and the acts of their conventions are an index, church sentiment is more “liberal” in this matter than is the general average of public opinion; but nonsegregated congregations are still rare.

Religious liberty gained ground by some court decisions involving Jehovah's Witnesses. More and more the American principle prevails that the right of any religious group to sound its note does not depend upon the popularity of its message or methods. It is not so in some other countries.

In East Germany all the churches have faced and survived the efforts of a Communist-controlled government to sap their strength by imposing penalties for “illegal meetings,” cutting off previous subsidies, hindering the raising of voluntary funds, taking over youth organizations, and forbidding social welfare work; but about the middle of the year a sudden change of policy under a new Soviet commissioner removed many of these restrictions.

Roman Catholic activities have been checked in Communist-dominated countries. All the previous restrictions upon Protestant liberty in Spain have been reaffirmed in principle and continued in practice. In Colombia Protestant leaders claimed there were 49 attacks on Protestant churches in the 12 months ending July, 1953, and that many U.S. citizens, mostly missionaries, have been victims of violence without police interference. Similar events reportedly have occurred in Guatemala and in rural parts of Mexico, where, however, there were efforts to give police protection.

In spite of the closing of some fields, notably China, the number of Protestant foreign missionaries under American boards increased from 15,000 to 18,000 during 1952. Roman Catholic missions showed a similar growth. Some Roman Catholic and Protestant missionaries were among the captive civilians released in Korea along with prisoners of war. A bishop who was Papal Nuncio in Korea died in captivity. A priest, an Anglican bishop, and a Salvation Army commissioner, prisoners of the Communists since early in the Korean war, were shipped across Siberia and Russia and released in Berlin.

A Church of Christ missionary from New Zealand, who had been in Africa 18 years, was elected Prime Minister of South Rhodesia. The new International Christian University in Japan opened its college of liberal arts in April. Prof. Emil Brunner of Switzerland accepted a teaching appointment for three years in that university.

In India there was a celebration of the 1,900th anniversary of the legendary (but perhaps actual) arrival of the Apostle Thomas to plant Christianity in that country. Christian missions in Asia and in Africa are in process of changing some of their methods, without weakening their message, as they confront the Communist menace, new nationalistic ambitions, racial tensions, revolt against colonial status, and anything that looks like “imperialism,” emphasis on military power, and preoccupation with urgent economic problems.

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Note: Dr. Garrison, the author of this survey of the year 1953 in religion, is a noted church historian of the University of Houston, Houston, Texas.



## Thy Kingdom Come

### SKETCHES FROM A SUMMER TOUR IN COLOMBIA

By the Rev. F. W. Thomsen

#### II. CARTAGENA

The dance band ceased playing at three o'clock, leaving only four hours for restless sleeping. Rising at seven o'clock we found that a swim in the Caribbean helped us to awaken fully for a day of sight-seeing in Cartagena.

On a height overlooking the bay stands the massive Spanish fort built between the years of 1630 and 1657. The rust-red brick battlements of the structure loomed before us. In the mortar of the walls grey-green mosses grew; on a high abutment the yellow, blue, and red flag of Colombia was flying. We walked up long ramps to the top of the fort and there were met by a pleasant English-speaking Colombian guide. He led the way through the winding tunnels of the fort, pointing out the various means of defense. The stairways and tunnels were so constructed that the defending Spaniards could look out and see the enemy approaching but could not themselves be seen by the enemy. Another ingenious engineering feature was the application of acoustical principles in warning the defenders of the approach of an enemy: The slightest footfall at the entry can be heard at a distance of two blocks in the passageways. A type of primitive air conditioning was developed: Air shafts leading up from the deepest tunnels are so constructed that fresh air moves constantly through the passageways. In spite of many attempts by English pirates, the fort was never captured.

Two additional forts stand guard at Boca Chica, or Little Mouth. From Cartagena it was an hour's sail by launch to the forts. We boarded the launch and watched the skipper order the derelict crew to pull up a rusty anchor from the slimy harbor; under the canvas awning stood old wooden water kegs; an assortment of frayed ropes and cables held the masts in place. This was hardly the pleasure launch that the ticket agency had promised. But such is life in Colombia with the unexpected at every turn.

The two forts at Boca Chica are separated by a half

mile of water; across this inlet the Spaniards stretch a large chain to keep English pirates from entering the harbor of Cartagena. In the moats sharks had been kept as an added discouragement to potential enemies and as a handy method for disposing of unruly prisoners. From the chapel, with its plain altar and low-vaulted ceiling, a dark passageway led to the torture chamber only a few steps away.

Early in the day we had been at the Baptist Church in Cartagena. It is a two-story building with grey stone walls and pillars of a maroon mosaic; stone grills decorate the arch of the windows and of the high-domed church tower. We were shown the nave, the offices, the Sunday school rooms. On the second floor were facilities for the Christian day school that was founded here because of the attitude of the Catholic Church toward controlled public schools toward Protestant children.

At the instigation of one of the Catholic priests, the Baptist pastor was called into the mayor's office. He was asked by that civic leader to remove a part of the church tower, which, ostensibly, was blocking the view to the massive fort more than half a mile away! No decision had been made at the time we visited the church.

Such strife is regrettable, and the more so when we think of the common heritage of the two branches of Christendom. Christianity itself does not degenerate; it is what man does with Christianity that causes degeneration.

Roman Catholicism is not the same in every country just as Protestantism is not. The form of Catholicism found in Colombia is far different, both in theology and in its relations with Protestantism, from that which is found in the United States.

The humid tropical day ended and night came quickly as it does in those latitudes. Could the spirit of Christ but permeate Colombia, I thought, and then create clean hearts and an attitude of truth and humility in relation to God and fellow man. But it was night.

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## The Church and the Rurban Fringe

By Betty Westrom

For many years the little country church has stood beside the road which leads to the big city, quietly serving the surrounding farmland as a center for Christian worship experiences and social activities. Boys who were born on the surrounding farms were baptized, confirmed, and married in the little church, and now their children attend its Sunday school.

But for the past decade or two things have been happening to that little church. Now on both sides of the road, beginning at the city limits and continuing to within the shadow of its steeple there is an assortment

of new buildings—modern homes and tarpaper shanty basement houses, country estates, sprawling industrial buildings.

Almost overnight the church's pastoral setting has been swallowed up, as the resistless tide of population sweeps out from the city. The church finds that it has become a part of the "rurban fringe." Because it is located on a main artery leading to the center of the metropolis, close to the city without being a part of it, it was inevitable that the change should take place.

What is life like in the rurban fringe? Can the



ran Church, accustomed to working through rural churches or through urban churches, provide an adequate ministry for this type of area which has both rural and urban characteristics and some characteristics which are uniquely its own?

The automobile, which has made it possible to travel from the outskirts to the industrial centers swiftly, is one of the major reasons for the growth of the fringe. It has released the industrial worker from the necessity of living next door to his job and has opened for him the possibility of country living.

People moving to the fringe come from two directions: from the country and from the city. The farmer who is interested in industrial employment during a part of the year and the urban worker looking for more space in which to rear his children are both drawn to the fringe area.

Industry, too, has found reasons for moving beyond city limits—away from the city's zoning laws, high taxes, high operating costs, and inadequate space.

Can there be a true "community" in this area which includes family farms, large commercial truck farms, acre part-time farms . . . jerry-built houses and rental estates . . . golf courses and roadhouses . . . airports and industries? Are there any common denominators?

The newcomers may be professional men, skilled workers, unskilled workers . . . college graduates or graduate . . . but they do have some things in common. Population studies reveal that they are usually families with children. There are few old people, few single adults. Most of them are home-owners.

Many of the city-dwellers who move out to the fringe are impelled by a romantic desire to have "one foot in the land." They arrive armed with little but a dream. They dream of a little farm where they can raise their own vegetables, give their children space to play, and learn the art of rural neighborliness. Coming without farming experience and with less experience in being part of a rural community, they expose themselves to the danger of disappointment.

In the fringe area the schools are generally inadequate for a booming population. Stores and other business enterprises are also unable to keep up with the growth.

The cities can't simply reach out and absorb all the agricultural areas. Many of the farmers refuse to be absorbed. Nor can the farmers "wish away" the invasion from the city. To a large extent, it has already happened. The two groups are forced to accept the situation as what it is . . . an area of varied land uses occupied by a heterogeneous group of people. A fringe area is "the process of becoming." It can become a genuine community in which people of varying backgrounds learn to live together, or it can become a "rural slum." The fringe is a natural spot for rural-urban conflict. Services which the newcomer from the city desires make more expensive for the farmer to maintain his property. Fire control, sewer facilities, street-building, pool improvements all tend to jack up the taxes and assessments, and it is natural for the farmer to rebel.

Because taxes are tied to improvements, the farmer will hesitate to make needed repairs on his buildings.

How can a farmer hope to establish his son on the land when the land near an industrial plant now sells for \$1500 an acre?

The fringe is a haven for the unsatisfied elements of both urban and rural populations. It draws the urban-oriented person who is not quite satisfied with city life and the rural-oriented person who has grown restless on the farm. This makes the establishment of a stable community a very real problem.

Farmers tend to be conservative by nature and may be expected to resist the "reform" efforts of the folks from the city who try to initiate sweeping changes in the schools or the local government.

A church which understands the nature of problems which exist in the rural fringe and which makes an effort to be an integrating force can win souls for God and serve as a community-building agent at the same time. Because the church has a keen insight into the nature of man as revealed by the Scriptures, she is uniquely qualified to view human conflict with understanding. That little rural church beside the road can be the force which resolves the conflicts so that the people can learn to live together in the fringe. The rural society can learn to choose the best of the two worlds and amalgamate them.

As there is no set pattern for the character of the population in every fringe area, so there is no magic formula which will solve the difficulties in every fringe area. A few basic principles can be used as a guide, however.

Christ has commissioned His followers to go, baptize, and teach **all** men, so the question of whether or not the newcomers should be reached by the church is not an optional one. God **expects** His disciples to use every opportunity to advance His Kingdom. The little church beside the road cannot content itself with being an exclusive club for the long-time residents of the area.

Many times a church does not reach certain people because it does not really **want** to reach them. Old customs and ties of nationality or long association may be more important to its members than its mission of evangelizing the unchurched. The rural people resent the city folks for their "superior attitude", and the city folks resent the conservatism and "stand-offishness" which they encounter when they try to join in community activities. There is a natural feeling of social distance between various classes and groups.

**Christian love** is the key to bridging that gap. Christian love is the creative good will which Christians should have for people for whom they have no natural affection. It sees beyond the differences which draw men apart and brings them to the feet of the Master, where they learn that "every man is my neighbor."

Only people motivated by Christian love will reach out the hand of welcome to strangers with whom they seem to have very little in common.

Before a church can serve a changing community, its leaders must **know** that community. A formal survey



is usually a good starting point. A survey will reveal such important data as the number of children in the family and the previous church background. It is not enough to **call** people to worship. You must know something about the specific needs of those you call.

After the area has been surveyed and the results analyzed, how can the new arrivals be drawn into the fellowship of the congregation? A well-organized parish visitation program in which they are invited to attend services may be the answer. In other instances it may be wiser for church members to become acquainted with the new people first, using some natural point of contact.

Some of the earliest contacts occur when people patronize the same business places. New residents, eager to have improved facilities for their children's schooling, are quite apt to join Parent-Teacher groups, and church members will wish to associate themselves with these groups to become better acquainted.

If the survey has revealed that there is a large number of young children in the new group, the church has an excellent opportunity to reach the entire household. In some instances parents are hesitant about enrolling their children in a permanent Sunday School set-up but will be willing to send them to a vacation Bible School. In an area where the public school is very crowded a parish may wish to consider opening its own Christian Day School, inviting new children to attend. Often a child will form the opening wedge for the church in a household and the others will join later.

Are there many high school youngsters among the newcomers? Perhaps the fringe area has no organized recreation program and the parish will wish to organize an ambitious program of its own.

Church members who become active in 4-H, Boy Scout, or Girl Scout work may have a unique opportunity for becoming better acquainted with their new neighbors. Churches are strong only in healthy communities, generally speaking, and the fringe area church will take very seriously its community-building task.

A church which seeks to minister to a changing population will wish to take a long, careful look at its own program. Is the congregation itself ready to minister effectively to newcomers from an urban environment?

Have the same men served on the church board for a period of many years? Have any really new ideas in study activities, evangelism, stewardship or creative expression been tried within the past decade?

Are there any ways in which the physical plant might be improved?

The folks from the city are apt to be looking for a church which is genuinely progressive, so the existing congregation must be conditioned to flexibility. The pastor may be able to stimulate their interest in new ideas by telling them about ideas which other congregations have used successfully.

Provision should be made for a real turnover in leadership, possibly by limiting the number of terms which any man or woman may serve in one office. Those who are new to the congregation are not ready immediately to run the affairs of the church. They should become acquainted with the parish first. They can however, be given things to do which will make them feel that they have a part in the work of the church. The men may be invited to serve as ushers or assist with repair projects. Women may assist with sewing choir robes, serve as counselors for junior missionary groups, or help to care for the altar linens.

Musicians may be invited to join the choir. When the new people have a good Lutheran doctrinal background they may be asked to teach in the Sunday School or Bible School. The church may also use the specialized talents of the photographer, the artist, the carpenter, or the accountant.

Often rural church members are accustomed to an extremely simple form of worship while the newcomers prefer a higher liturgical form. A number of congregations in changing communities have, in the interest of uniformity, turned to the common service used by the majority of Lutherans, so that those of various synodical backgrounds will feel more at home.

In ministering to a more heterogeneous group, certain customs may have to be discarded . . . customs which are of no great importance spiritually but merely traditional Swedish, Danish, Norwegian, Finnish, or German "ways of doing things."

A parish may decide to begin operating a church building for Sunday School pupils or to expand its library facilities.

And maybe the newcomers will bring some fresh ideas which will add to the vitality of the program in the church in the rural area. Their coming to the parish may be a powerful shot in the arm for a church which has become too "comfortable." Give them a chance to prove themselves and to contribute to the life and strength of Christ's Church!

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## BY THE FIRESIDE

### BUILDING

atched them tearing a building  
down—  
gang of men in a busy town—  
a yo-heave-ho and a lusty yell,  
they swung a beam and the side  
wall fell.

ked the foreman: "Are these men  
skilled—

ne kind you would hire if you  
wanted to build?"

laughed and said: "Why, no indeed,  
est common labour is all I need:

er can easily wreck in a day or two  
that builders have taken years to  
do."

zed myself, as I went my way,  
rich of these roles have I tried to-  
day?

I a builder, who works with care,  
measuring life by the rule and  
square,

ing my deeds by the well-made  
plan,

tiently doing the best I can?

am I a wrecker who walks the  
town,

content with the labour of tearing  
down?

G. K. Chesterton

### HOW THEY PRAYED

George Whitefield, the famous Eng-  
evangelist, said: "O Lord, give me  
, or take my soul!"

Henry Martyn, a missionary, cried  
ee knelt on India's coral strands:  
ee let me burn out for God."

avid Brainerd, missionary to the  
h American Indians, declared:  
nd, to Thee I dedicate myself. Oh,  
ot of me, and let me be thine for-

Lord, I desire nothing else: I  
e nothing more." The last words  
s diary, written 7 days before he  
were: "Oh, come Lord Jesus,  
e quickly. Amen."

omas a Kempis said: "Give what  
wilt, and how much Thou wilt,  
when Thou wilt. Set it where  
l wilt and deal with me in all  
as Thou wilt."

ight L. Moody implored: "Use  
hen, my Saviour, for whatever  
se and in whatever way Thou  
est require. Here is my poor heart,  
empty vessel; fill it with thy grace."

### SUBSTITUTE

a professor of literature from a  
university was negotiating for  
time with a ladies' literary club

in Maine about his giving the club  
a lecture on Chaucer, on whom he  
was a distinguished authority. Then,  
one day, he received the following  
short note from the president of the  
club:

"We have decided to give a baked  
bean dinner instead." —Wall Street  
Journal.

### FIRST BIBLE

A little boy's first Bible  
Is the greatest thrill he's known;  
There's a sweet, unique excitement  
In a Bible all his own!

And yet my heart is smitten  
As this touching sight I see—  
Has his reverence for that Bible  
Depended much on me?

As I see him with his Bible,  
I bow my head and pray—  
May he always love that Bible  
The way he does today.

Then I hear a voice within me  
Speak in solemn words and true;  
How he cherishes that Bible  
Will depend a lot on you!

I love my Bible better  
Since I've seen the beaming joy  
This wonderful possession  
Has afforded to my boy.  
May I seek to give mine daily  
A devotion he can see,  
For the love he bears his Bible  
Will depend a lot on me.—United Pres-  
byterian.

### WHO IS A SUCCESS?

Have you ever asked yourself wheth-  
er you are "a success?" When we are  
young we are inclined to measure  
success in terms of a fine job or a  
fat bank account. Yet, every now and  
then we hear about people who have  
both who are desperately unhappy  
and consider themselves failures. It  
is only as we grow older that the  
truth dawns on us that success is de-  
termined not by what we **have**, but  
by what we **are**. Probably no more  
perfect description of "a success" was  
ever written than that of Robert Louis  
Stevenson, who wrote:

"That man is a success who has liv-  
ed well, laughed often, and loved much;  
who has gained the respect of intel-  
ligent men and the love of children;  
who has filled his niche and accom-  
plished his task; who leaves the world  
better than he found it, whether by  
an improved poppy, a perfect poem,  
or a rescued soul; who never lacked  
appreciation of earth's beauty or fail-

ed to express it; who looked for the  
best in others and gave the best he  
had. His memory is a benediction."

—Whatsoever Things

### A PARABLE

One night a man took a little taper  
out of a drawer, lighted it, and be-  
gan to ascend a long winding stair.

"Where are you going?" said the  
taper.

"Away high up," said the man;  
"higher than the top of the house  
where we sleep."

"What are you going to do there?"  
said the taper.

"I am going to show the ships out  
at sea where the harbor is," said the  
man. "For we stand here at the en-  
trance to the harbor, and some ships  
far out on the stormy sea may be look-  
ing for our light even now."

"Alas! no ship could ever see my  
light," said the little taper, "it is so  
very small."

"If your light is small," said the  
man, "keep burning bright and leave  
the rest to me."

When the man got up to the light-  
house, he took the little taper and  
with it lighted the great lamps that  
stood ready there with their polished  
reflectors behind them.

You who think your little light of  
so small account, can you not see what  
God may do with it? Shine and leave  
the rest to him. —Source Not Known.

### GOOD & CLEVER

If all the good people were clever,  
And all clever people were good,  
The world would be nicer than ever  
We thought that it possibly could.  
But alas it is seldom or never  
The two hit it off as they should;  
The good are so hard on the clever,  
The clever so rude to the good.

### TAKING NO CHANCE

"Do you suggest he is a thief?" asked  
the lawyer.

"I couldn't say he's a thief, sir," said  
the witness, "but if I were a chicken,  
I'd sure roost high."

Maybe the old mammy had some-  
thing when she said, "Honey chile,  
when yo' ain't got no edication, yo'  
jes' got t' use yo' brains."

A school boy was making a speech  
about the national debt: "It's too bad  
that future generations cannot be here  
at this time," he said, "to see the  
magnificent things we are doing with  
their money."



# A Page For Youth...

Homer Larsen, Editor

## YOUR DISCUSSIONS CAN BE INTERESTING!

"How can we get good discussions going at our meetings?" asks a perplexed Leaguer. "We can't seem to put over interesting discussions at our League either," adds a second Leaguer. "And we have such a hard time getting the members to take part in our League discussions," complains a third.

What is wrong with our discussions? Leaguers want to know because they sense that the discussion method has real possibilities. They have been in on some worthwhile discussion groups at Leadership School, Bible Camp, or conventions, and they desire to have the same kind of stimulating sessions at their own home Leagues.

The fault lies not in the discussion method itself, for it is by far the most satisfactory method whereby a group unites to think together, learn together, decide together, and act together. Rather, the difficulty lies in a lack of understanding concerning the simplest fundamentals of the discussion group method. Given these fundamentals and a real desire to practice them, any group can have interesting and worthwhile discussions.

### Requirements for Successful Discussion Groups

Good discussions don't just happen. They are most always the result of one or all of the following factors being present:

1. A **"discussable topic."** Group discussion, as a method, works only when the topic before the group is of such a nature that it arouses the spontaneous interest and concentration of the members. Certain topics can be of real interest to the group, and yet by their very nature be beyond the realm of discussion. For example, most historical topics do not lend themselves to discussion. "The Life of Martin Luther" may provide the basis for an interesting youth program and yet arouse no discussion. There is nothing discussable for the average Leaguer in the life of Luther. However, if, on the basis of the Reformer's life, this question were raised, "should we protest against the Roman Catholic Church as Luther did," a very discussable topic would be before the group.

The main reason for the fact that "they don't talk when we have group discussion," is as Professor Theiss points out, "the fact that the discussion is on a problem which is not really vital to them but which someone else assumed would be vital."

It would be safe to say that a topic is a discussable one which bears on any life situation in the experience of those in the discussion group. One good way to determine these discussable topics is to let the youth of the group choose themselves what subjects they want to consider together.

2. **Proper preparation.** The use of the discussion method does not let anyone out of some work by way of preparation. There must be

- the determination of how the information material is to be presented and the preparation of that material.
- the decision as to what method the group shall employ to discuss it;
- the preparation by the leader for his part in guiding the discussion itself. Preparation can also include the proper publicity of the topic to be discussed so that the members of the group are not entirely "cold" to the subject when they arrive for the discussion.

3. **Adequate information.** Discussions, to be of value, must be based upon facts and not upon ignorance. Therefore, the presentation of vital material concerning a subject for discussion must be given if there is to be any sensible consideration of it.

Two errors Leaguers often make ought here to be noted. First, many Leaguers try to have discussion without at least some understanding of the topic to be discussed. The members who give the topics, as well as the persons who listen to the topics, do not prepare, or present, or listen, or think of the material as a basis on which intelligent discussion should be based. Too often there seems to be little relation between the topic that goes before and the discussion that comes after, whereas the topic should provide the group with the facts in the case so that reasonable discussion can follow. Second, many more Leaguers consider the presentation as the main item in the program, an end in itself, whereas in those instances where the topic is definitely discussable, the topic is only a means to an end. The program is only half over, if you please, when the topic has been presented. The discussion which should follow completes it. Without discussion many a program winds up as "unfinished business."

This important reminder should be added. In the group discussions of a Luther League the vital information is a given subject which every group must be given is that which God's Word provides on that subject. A discussion on marriage, for example, must presuppose a knowledge on the part of the group concerning the Christian conception of marriage and, as we shall see later, a predisposition to let that Christian conception be the guiding factor because it arises from our sole authority, faith and life, namely God's Holy Word.

4. **An informal setting.** Much could be done to stimulate interesting discussions by creating an informal atmosphere. Too often discussions are attempted in the setting wherein people are placed in solid rows, one behind the other, all facing the leader, and with little or no opportunity for facing the other members of the group.

Remember that group discussion is a chance for people to talk things over together, and not just to state their opinions by telling them to the leader in the presence of others. The semi-circle, or the circle, with the leader seated if the group is small, will help to create a feeling of informality and oneness.

If possible, the seating of the group about a table will do much to make for ease and friendliness.

5. **Good Leadership.** By a good leader we do not necessarily mean "a good talker." Sometimes such a person may be the chief hindrance to a good discussion. A good leader is one who is willing to give serious thought to the subject at hand, and who is enthusiastic. Further points for the leader are found in the complete discussion guide which may be secured upon request.

6. **The right attitude.** Remember that as we are thinking of Luther League discussion groups, it is necessary to note that the final but most important requirement for a good discussion is an honest desire to find the Christian answer to a given problem. This means

(Continued on page 15)



# WHAT DID CHRIST LOOK LIKE?

(Continued from page 1)

illustrate that Scripture and Tradition intend to assert that Christ is a model of humanity also in a mental and physical sense; but, on the other hand, the clear assumption seems to be that Christ is, in every sense, the ideal of man God wanted and envisaged for the perfecting of man.

## Disappointing conclusion

The conclusion of a study of the evidence regarding Christ's appearance seems disappointing, since it emphasizes the fact that we simply do not know how Christ looked, save that He was becoming and even noble.

It would seem good that there should be variety in depictions of Christ, both in physiognomy, and in activity and surroundings. This would seem to follow from the principle of Origen, applied in substance by St. Augustine, that Christ's appearance varied according to the spiritual perceptivity of the beholder; the vision of Christ seen by different artists can help greatly to increase devotion among the faithful, and to help among unbelievers. Moreover, in artistic media, like the cinema and television, open new possibilities, and, in fact, indeed to fulfil, but a challenge to imaginative power, skill and vision.

## Representation

One would like to raise discussion as to the wisdom of representing Christ unmistakably a member of a race of men. Historically He was not a member of that is, of representing Him as distinctly and unmistakably a blond man, or a Mongolian, or a Negroid. On the one hand, such representations seem to suggest that the historical facts of God's Incarnation are of small consequence; but on the other, one might stoutly maintain that such representations bring out the fact of the historical Incarnation, and at the same time stress Christ's kinship with men of whatever race or color. The latter may be right; but it seems that for Him to be represented throughout the world as clearly a member of different races is apt to confuse the minds of the simple, and to lead to the idea that the only thing that matters about Christ is "His spiritual effect upon the soul." To represent Him there as a fair-haired Nordic, there as a curly-haired African, and elsewhere as a slant-eyed inhabitant of the East, appears to me to make too much concession to racialism, and to lead to a kind of Docetic concept of

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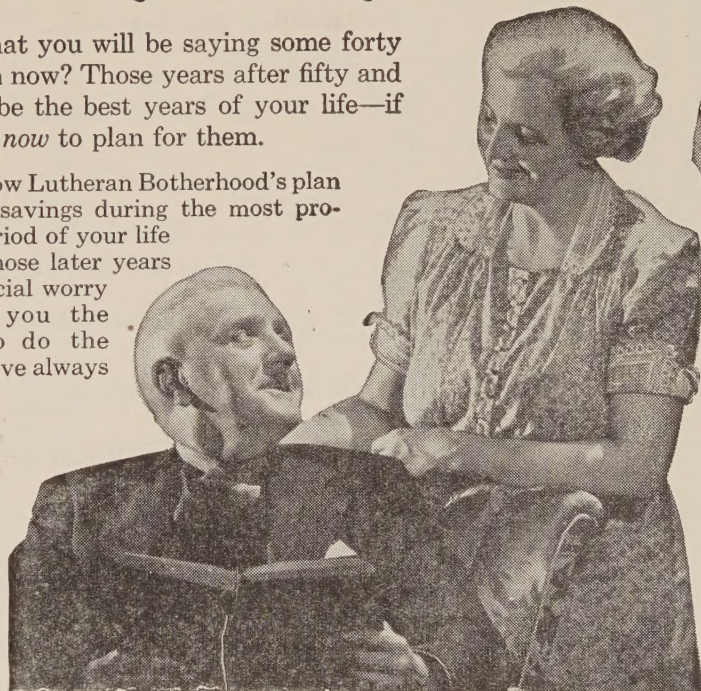
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	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pe- si- Fu
<b>Total Budget</b>	<b>197567.00</b>	<b>15600.00</b>	<b>80000.00</b>	<b>24747.00</b>	<b>36643.00</b>	<b>7650.00</b>	<b>1542.00</b>	<b>3138</b>
Previously acknowledged	105633.70	11358.49	38479.71	11592.21	18778.50	5999.58	1491.26	1793
Webster Groves, Mo., Ladies Aid of Bethany Lutheran Church, birthday money	3.50					3.50		
Winnetoon, Nebr., Bethesda Luth. Church, Christmas offering	22.30	22.30						
Easton, Calif., Immanuel Luth. Sunday School	84.98	84.98						
Denmark, Wis., Miss Esther L. Johnson	30.00		10.00		10.00			1
Eugene, Ore., Emmaus Luth. Sunday School	56.72	56.72						
Sidney, Mont., Erorson Luth. Church	24.14	24.14						
Kenmare, N. Dak., Nazareth Luth. Sunday School, Christmas offering	159.29	159.29						
Westbrook, Me., Trinity Luth. Sunday School	59.41	59.41						
Audubon, Ia., Pastor and Mrs. M. P. Bollesen	15.00			15.00				
Laurel, Nebr., Gethsemane Luth. Sunday School Christmas offering	29.00	29.00						
Rutland, Ia., the Sam Nelson family in memory of Pvt. Sam Nelson, Jr.	5.00	5.00						
Laurel, Nebr., Pastor and Mrs. J. H. Tennesen	55.00		25.00	8.00	12.00			1
Royal, Ia., Bethlehem Luth. Church	402.81	30.00	150.00	40.00	50.00	20.00	10.00	10
Owatonna, Minn., Ladies Aid of Our Savior's Luth. Church in memory of Charles L. Smith	2.00							
Portland, Ore., Bethany Luth. Sunday School Christmas tree offering	35.00	35.00						
Selma, Calif., Pella Luth. S. S. for the Elk Horn and Oaks Homes	95.45	95.45						
Bone Lake, Wis., the late Mrs. Anna M. Remley in memory of Mrs. C. C. Mengers	5.00							
Bone Lake, Wis., the Ladies Aid in memory of Mrs. Anna M. Remley	5.00				5.00			
Denmark, Wis., Our Savior's Luth. Sunday School Christmas offering	78.49	78.49						
Kenosha, Wis., St. Mary's Luth. S. S. offering at Christmas program	89.64	89.64						
Winnipeg, Man., Canada, Sunday School of Ansgar Luth. Church	13.50	13.50						
Los Angeles, Calif., Sunday School of Olivet Luth. Church for the Elk Horn and Oaks Homes	30.00	30.00						
Los Angeles, Calif., Olivet Missionary Society in memory of Roy Gibson, Michigan	5.00	5.00						
Los Angeles, Calif., Olivet Missionary Society for Utah Mission \$10, for the Homes at Elk Horn and Oaks \$20 each	50.00	40.00					10.00	
Los Angeles, Calif., Ladies Aid Marie for the Elk Horn home	10.00	10.00						
Los Angeles, Calif., Olivet Luth. Church additional Thanksgiving offering	3.25							
Los Angeles, Calif., Olivet Luth. Church	100.00	25.00	50.00		25.00			
Owatonna, Minn., Our Savior's Luth. Church	192.55	42.55	80.00	20.00	20.00	10.00		2
Easton, Calif., Immanuel Luth. Church	220.00		100.00		120.00			
Eugene, Ore., Bethesda Luth. Church	400.00	50.00	200.00	50.00	50.00	20.00		
Reedley, Calif., Ebenezer Sunday School, offering at Christmas program	40.00	40.00						
Plainview, Nebr., Bethany Luth. S. S., offering at Christmas program	47.32	47.32						
Cedar Falls, Ia., Nazareth Luth. Church	236.65							23
Selma, Calif., in memory of Mrs. Willy Andersen for the Elk Horn Home*	24.00	24.00						
Omaha, Nebr., Pella Ev. Luth. Church	150.00	25.00	75.00		25.00			
Shelby, Ia., United Ev. Luth. Church in memory of Hatie Johnson	6.00					6.00		
Shelby, Ia., United Ev. Luth. Church	64.00	14.00	25.00		25.00			
Racine, Wis., Ladies Aid of Immanuel Luth. Church	150.00		109.00		25.00			
Racine, Wis., the Kyushu Society of Immanuel Luth. Church	55.00		25.00			15.00	15.00	
Racine, Wis., Immanuel Luth. Church	1123.00	187.00	73.00	148.00	327.00	131.00	9.00	2
Racine, Wis., Immanuel Luth. S. S. for the Elk Horn and Oaks Homes	80.00	80.00						
Green Bay, Wis., Bethel Luth. Church	427.45	27.45	200.00	50.00	50.00	40.00	10.00	
Cushing, Wis., Cushing Luth. Sunday School	14.62					14.62		
Westby, Mont., Daneville Luth. Sunday School	42.00	42.00						
Scranton, Ia., First Luth. Church, offering at Christmas program	39.64	39.64						
Des Moines, Ia., Highland Park Luth. Sunday School	84.65	84.65						
Pasadena, Calif., Bethany Luth. Sunday School	25.00	25.00						
Exira, Ia., Mr. and Mrs. Elvin H. Petersen in memory of Franklin Wah- lert, Jr.	1.00				1.00			
Exira, Ia., in memory of Mrs. Emmert Kallesen: Mr. and Mrs. Carl John- son \$1, Martin and Christine Toft \$1	2.00				2.00			
Ellendale, Minn., St. Ansgar Luth. Church	25.25		15.25		10.00			
Ellendale, Minn., St. Ansgar Luth. Church, offering at Christmas program	24.52	24.52						
Des Moines, Ia., Highland Park Luth. Church	807.77	57.77	400.00	100.00	100.00	40.00	10.00	10
Eugene, Ore., Emmaus Luth. Church	150.00	25.00	100.00		25.00			
Brush, Colo., First English Ev. Luth. Church	252.33	52.33	125.00	25.00				5
Brush, Colo., First Engl. Luth. S. S. offering at Christmas program	91.42	91.42						
Brush, Colo., Pastor and Mrs. Jerrold Elling in memory of L. H. Chandler	5.00							
Oakland, Calif., Our Savior's Luth. Church	100.00		50.00					
Chicago, Ill., Golgotha Luth. Sunday School	1046.25	1046.25			25.00	25.00		
Fremont, Nebr., First Luth. Church in memory of Mrs. Mary Maikers fa- ther	5.00				5.00			
Fremont, Nebr., First Luth. Church	650.00	25.00	325.00	100.00	100.00	40.00	10.00	5
Audubon, Ia., Ebenezer Sunday School	15.00	15.00						
Hoffman Heights, Colo., St. Mark's Luth. Church	68.80	5.00			33.80			3
Davey, Nebr., Nazareth Luth. Church	23.06					23.06		
Racine, Wis., in memory of Arthur Stindle from a group of friends from Our Savior's Church	8.00				8.00			
Clinton, Wis., Pella Luth. Church	38.40	38.40						
Marcus, Ia., Mrs. Bess Nelson in memory of Mrs. Chris Juhl	5.00				2.50	2.50		
North Luck, Wis., St. Peter's Luth. Church	125.00			125.00				
Luck, Wis., Luck Luth. Sunday School	45.00	45.00						
Luck, Wis., Ted Pagh	25.00	25.00						
Moorhead, Ia., Bethesda Luth. Sunday School	39.00	39.00						
Blair, Nebr., First Luth. Sunday School Christmas offering	87.24	87.24						
Clifton, Ill., Zion Ev. Luth. Church	255.95			255.95				
Brush, Colo., W.M.S. of First Engl. Luth. Church for the Oaks Home	18.00	18.00						
Northfield, Minn., Pastor and Mrs. John W. Nielsen in memory of Mrs. Axel Christensen, Albert Lea	1.00							
Underwood, Ia., Underwood Luth. Church for the Elk Horn Home	4.05	4.05						
Underwood, Ia., Underwood Luth. Church	58.54		40.00		18.54			
Rutland, Ia., Trinity Luth. Church	100.00		50.00		25.00			2
Los Angeles, Calif., Olivet Luth. Church, additional Thanksgiving Day of- fering	26.00							
Los Angeles, Calif., Olivet Luth. Church	193.00							2
Farwell, Nebr., Farwell Luth. Church	35.75		93.00	40.00	40.00	20.00		
Racine, Wis., Emmaus Luth. Church	902.00				15.75			2
Northfield, Minn., St. Peter's Luth. S. S., Christmas program offering	72.39	72.39	400.00	100.00	100.00	100.00		20
Chicago, Ill., Atonement Luth. Church	307.03	9.75	100.00	20.00	20.00			15
Exira, Ia., Exira Luth. Sunday School	68.52	68.52						
Minden, Nebr., Bethany and Fredricksburg S. Schools, a joint offering	17.36	17.36						
Minden, Nebr., Fredricksburg Luth. S. S. for the Hoffman Heights Mis- sion, Denver	60.60				60.60			
Minden, Nebr., Fredricksburg Luth. Sunday School	32.65	32.65						
Beresford, S. Dak., Nazareth Luth. S. S., Christmas offering and birthday bank	23.38	23.38						
Sidney, Mont., Andrew Dynneson	100.00		50.00		25.00			2
Falmouth, Me., Emmaus Luth. Church, December Mission money plus \$1 for Pension Fund	21.90							
Brooklyn, N. Y., Salem Luth. Church	100.00					7.00	6.50	
<b>TOTAL</b>	<b>116563.22</b>	<b>14803.05</b>	<b>41340.96</b>	<b>12689.16</b>	<b>20239.69</b>	<b>6517.26</b>	<b>1571.76</b>	<b>1940</b>



Selma, Calif., in memory of Mrs. Willy Andersen: Freda and Mads Lang, Edna and Adolph Lang, Margareth and Alvin Lang, Lillian  
Herb Lang, Irma and John Lang, Anna, Mae and Jess Lang, Anna Lang, Hans Jorgensen, Emma and Julius Andersen, Alvina and Chris  
en, Helene and Chris Christensen \$24.00.

## IAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
ously acknowledged	38965.11	11613.76	7816.42	9752.20	8390.41	597.28	389.04		406.00
n, Calif., Immanuel Luth. S. S. for support of the girl aryamu	40.00				40.00				
n, Calif., Immanuel Luth. S. S. for the new Hospital	50.00			50.00					
Francisco, Calif., Ansgar Luth. S. S. for LWA Milk Fd.	7.93							7.93	
thers, Calif., Our Savior's Luth. Church	124.30							124.30	
tinger, Ia., St. Paul's Luth. Church offering at Mrs. Ina- omi meeting	46.84	46.84							
tinger, Ia., St. Paul's Luth. Church	340.00	40.00	100.00	100.00	100.00				
Moines, Ia., Dr. and Mrs. N. M. Hansen	50.00	25.00			25.00				
l, Nebr., Pastor and Mrs. J. H. Tennesen	20.00	5.00	5.00	5.00	5.00				
l, Ia., Bethlehem Luth. Church	114.38				30.72			83.66	
Lake, Wis., St. Paul's Luth. Church Christmas offering	14.75							14.75	
wn, Wis., Milltown Luth. Church	145.87							145.87	
angeles, Calif., S. S. of Olivet Luth. Church for a Japanese ible Student	84.00	84.00							
angeles, Calif., S. S. of Olivet Luth. Church	75.00		25.00	25.00	25.00				
angeles, Calif., Olivet Missionary Society	25.00							25.00	
angeles, Calif., Ladies Aid Marie of Olivet Luth. Church for apan Flood Relief	25.00	25.00							
angeles, Calif., Ladies Aid Marie of Olivet Luth. Church for native worker in Sudan	25.00				25.00				
angeles, Calif., Ladies Aid Marie of Olivet Luth. Church	185.00		50.00	35.00	65.00			35.00	
angeles, Calif., Young Adult Group of Olivet Luth. Church	50.00							50.00	
m, Ia., Immanuel Luth. Church	228.41							228.41	
ae, Wis., Gethsemane Luth. Church Christmas Day offering	323.40							323.40	
ha, Nebr., Pella Luth. Church	42.55							42.55	
y, Ia., United Luth. Church	139.90							139.90	
ae, Wis., the Fellowship Society of Immanuel Luth. Church	50.00				50.00				
ae, Wis., the Kyushu Society of Immanuel Luth. Church	30.00		15.00	15.00					
ae, Wis., Immanuel Luth. Sunday School	200.00	50.00	50.00	50.00	50.00				
Bay, Wis., Bethel Luth. Church	100.75							100.75	
ebrog, Nebr., J. C. Henriksen in memory of W. Carson	25.00	25.00							
ont Bluffs, Nebr., Trinity Luther League for the building nd for the new church at Bogota, Colombia, offering at a andle Light service	28.35		28.35						
il Bluffs, Ia., L. P. Madsen	45.00			45.00					
la., St. Paul's Luth. Church, Harvest Festival offering	40.00	10.00						30.00	
r sending a student to seminary	1185.17		1185.17						
nt, Nebr., Henry Henriksen in memory of Karl Rowland	5.00			5.00					
nt, Nebr., Mr. and Mrs. Harold Eller in memory of Karl owland Jetter	5.00	5.00							
nt, Nebr., Mr. and Mrs. Harold Eller in memory of Frank Eller	100.00		25.00	25.00	25.00			25.00	
an Hgths, Colo., St. Mark's Luth. Church	55.14	13.40						41.74	
end	100.00	34.00	33.00		33.00				
o, Ill., Atonement S. S. for the LWA Milk Fd.	100.00							100.00	
Wis., Ted Pagh	25.00							25.00	
Wis., Marius Vig	4.00	2.00						2.00	
Wis., Einar Nelson \$5, Willie Hansen \$2	7.00							7.00	
l, Nebr., Gethsemane Sunday School Mission offering and irthday bank	15.90			15.90					
h, Mont., Mrs. Johanne Hansen in memory of sister Mathea	2.50				2.50				
sh, Wis., Our Savior's Luth. Sunday School	16.00							16.00	
Francisco, Calif., William F. Kallerup for the LWA Milk Fd.	2.00							2.00	
l, Nebr., Dry Creek Luth. Church	40.70							40.70	
angeles, Calif., Olivet Evening Guild	175.00			175.00					
angeles, Calif., Olivet Evening Guild for support of a Native orker in the Sudan Mission	80.00				80.00				
ll, Nebr., Farwell Luth. Church	12.00							12.00	
field, Minn., St. Peter's Luth. Sunday School for Elvira, a ble woman in the Sudan Mission	50.00				50.00				
ro, Ill., Atonement Luth. Church	2.10							2.10	
yn, N. Y., Salem Luth. Church	50.00							50.00	
orn, Ia., Elk Horn Luth. Church	269.29							269.29	
TOTAL	43943.34	11979.00	9332.94	10298.10	8996.63	597.28	389.04	1944.35	406.00

## CHURCH AND SCHOOL DEVELOPMENT DRIVE

	Total Received	Dana Building Fund	Church Exten- sion Fd.
ously acknowledged	205636.07	123276.53	82359.54
Bay, Wis., Bethel Luth. Church	6.75	3.38	3.37
Total	205642.82	123279.91	82362.91

Received with thanks.

Blair, Nebraska, January 6, 1954.

H. J. Hansen, Treasurer.

## LAUNDRY AND EQUIPMENT, OAKS, OKLA.

Previously acknowledged	\$154.89
Los Angeles, Calif., Sunday School of Olivet Luth. Church	20.00
Los Angeles, Calif., Olivet Evening Guild	25.00

Total \$199.89

## OUR DISCUSSIONS CAN BE INTERESTING!

(Continued from page 12)

the final authority is God's word and that all con-  
ns reached by the group must be in harmony with  
achings and spirit as a whole. Take the problem of  
ring alcoholic beverages, for example. If a discus-  
were based only on John 2, the conclusion might be  
drinking is acceptable. But Romans 14 cannot be  
tten, for the teaching of Scripture that "all things  
lawful but not all things are expedient" must be  
a into consideration.

the prayer that should precede every discussion  
o is not, "God, help the group to agree with my  
of thinking," but, "Lord, let us together determine  
will for us in this matter according to Thy Holy  
l." The duty of the leader is to help the group

keep this attitude and purpose always in mind.

## IN CONCLUSION.

Your discussions can be interesting. The biggest single  
factor in interesting discussions is interested people.

If you are interested enough to want good discussions,  
interested enough to learn about the discussion meth-  
od, interested enough to take part and also to lead in  
discussions, then your discussion groups will provide  
interesting and helpful Christian experiences.

But you see, it depends on YOU!

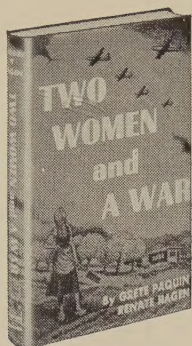
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Copies of the complete leaflet YOUR DISCUSSIONS  
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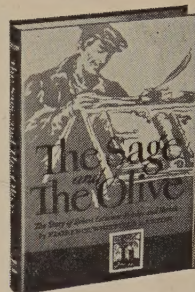
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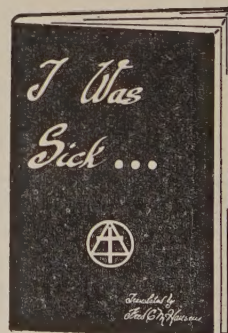
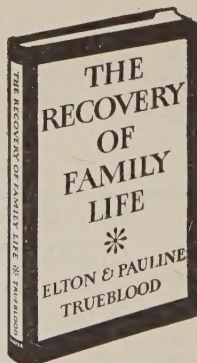
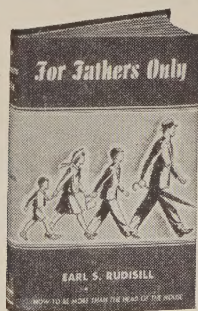
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